



Experimenting With Sugar Cane.

Many experiments have been made by cane-growers in the east, in the culture of Sorghum and Imphee, for the purpose of testing the respective merits of each and ascertaining the most profitable mode of tillage. The following, in relation to the subject, is from the pen of a Minnesota farmer, taken from the *Iowa Homestead*:

"I proposed to determine the relative merit of three kinds of cane, and which mode of treating the seed for planting was best. For these purposes I planted three rows, eight rods long, in my garden, which is a rich black sandy loam, made still richer by the addition of a large quantity of horse stable manure, the year before, 1860, and by the addition of ashes this year.

The canes selected for the trial were the common Chinese (Sorgho), and two varieties of the African (Imphee), called Ne-a-zana, and Miller's Early Imphee—one entire row of each variety. These three rows were divided into three sections, so as to determine the effect of the treatment I gave the seed before planting. In section one, I planted dry seed (three short rows, one of each kind), on the evening of May 11th; in section two I planted on the morning of the 13th of May, seed that had been soaked in warm water 36 hours, and in section three I planted on the morning of the same day, seed that had been soaked in a solution of chloride of lime and sulphate of copper (bleaching powder and blue vitrol), equal parts—for 36 hours. I covered the seed about three-quarters of an inch deep in the ground, sufficiently moist. All came up about the same time. No difference worth mentioning.

In a week the Early Imphee was clearly the largest, and that planted dry especially so; and so they continued till the middle of August, when the Sorgho (dry seed) overtopped the whole, standing the middle of September, two feet higher than the Early Imphee; and the Early Imphee was two feet higher than the Ne-a-zana.

CHARACTERISTICS IN GROWING.

The Early Imphee grew like corn, without stopping, as the others did. This characteristic was more plainly marked, as I planted a row of corn beside it for comparison. The Early Imphee suckered but very little—the Ne-a-zana most, and grew the slowest.

The 10th of August the Early Imphee was headed; the 20th the Sorgho; a week later the head of the Ne-a-zana appeared, and the Early Imphee was ripe. A few heads of the Sorgho ripened by the last of September, and the Neazana never even blossomed!

Throughout the season the cane from the dry seed was the best. That this was not accidental would appear from this fact—I planted from two or three acres of light, quick soil, well manured from barnyard, with seed soaked to sprouting (some of it) in the chloride of lime and sulphate of copper, mixture on May 25th. The next day, 26th, planted half an acre on lower ground, with dry seed. This half acre was my earliest piece, heading out a week sooner than the piece I planted the day before with soaked seed. The first made its appearance the last day of July, in just sixty-seven days from planting.

Now as to the merits of the kind of cane. The syrup from them has a marked difference, and as tastes differ, I do not feel called on to decide which makes the best syrup.

Frost injures the Early Imphee more than it does the others. Probably, as it matures before frost comes, nature designed by it, to teach the danger of procrastination. Heavy frost spoils it, while a smart freezing does not much injure the Neazana. The Sorgho is about half way between the two—it sours easier than the Neazana, but not so easily as the Early Imphee.

The Early Imphee is the sweetest, measuring when the seeds are in a dough state by saccharometer eight degrees, while the others were six. When 'dead ripe' it is not so sweet by about twenty per cent. The Sorgho yields the greatest quantity of juice and has the largest stalk, and will probably produce as much, if not more syrup per acre.

As the Early Imphee will surely ripen "way up" here in Minnesota, and gave about one hundred gallons per acre of molasses, which I prefer for table use to the maple, and which is worth one-third more for cooking purposes, it would seem on the whole to be better cane for this western latitude.

I might add much more on the "cane" subject by way of improvement, for to me it is one of vast interest; but I have already written more than I intended when I began.

Culture of the White Bean.

The cultivation of the bean should be extended. The crop has this great advantage—if the price is low the beans may be mixed with corn and other grain, ground, and fed to cows and sheep. They are one of the very best kinds of food for milch cows. The crop does not impoverish the land, and when fed to domestic animals the manure is rich and valuable.

Many suppose that poor land is necessary to raise white beans—only because they will grow better on poor land than other crops. Manuring the land for them has doubled the crop. Nothing is better for them than good rich corn land. If the soil is rather heavy an excellent way is to turn over clover sod late in spring, roll and harrow it and plant the beans. There will be less hoeing needed, as fresh inverted sod is usually clean soil. When the soil is free from weeds the best way is to drill in the beans so that the drills may be about two and a half or three feet apart and the seed about two inches apart in the drills. If a drill cannot be had, furrow out the land and drop the beans by nailing or tying a small tin pail to the lower end of a rod about the size of a walking stick; make a hole in the bottom large enough for the beans to pass out and walk along shaking it over the furrow. The quantity or distance may be perfectly regulated by making the hole the right size from trial, by shaking more or less rapidly, and walking slow or fast. If the soil is weedy plant in hills a foot and a half apart in the row and seven to a hill. The beans will be yellow in three months and ready for harvesting, which is done by pulling them. If the weather continues dry for a few days they will soon be dry enough if placed in small heaps. If wet weather is feared, take the bunches and place them in small stacks made around a pole driven into the ground radiating from the center or pole, and with either roots or tops out. These stacks may be made as high as a man can easily reach, and should be built on four small sticks at the bottom, the size of stove wood, laid across to keep the beans off the wet ground and to allow the drying wind to blow under. When quite dry, draw out the pole, and draw them to the barn and thrash in winter. As a single proof of the profits of bean raising, T. C. Maxwell & Co., of Geneva, N.Y., recently informed us that they had planted small white beans in the vacancies of their extensive nursery where trees had been dug last spring—amounting altogether to about forty acres. The cultivation cost almost nothing, as they stood in rows of scattered trees; but they think if the beans stood alone, the whole cost of cultivation would not have been eight dollars an acre. They had eight hundred bushels of beans which sold at \$1.50 per bushel, for \$1,200. The cost of cultivation, estimated at the very highest at \$320, deducted from this sum, leaves a clear profit of \$880 for the use of the forty acres of land. They have fine rich tile-drained land, but it had evidently been considerably exhausted by the previous growth of the trees. [Country Gentlemen.]

Growth of Trees.

An Indiana correspondent of the *Cultivator*, in a communication in relation to the planting and growth of trees, says:

I planted some black walnuts 21 years ago last spring—the three largest girth only 3 feet 3 inches—3 feet 2 inches—3 feet 1 inch. The nuts sprout readily when planted in winter.

Planted some one to three year old cedars same time, say spring of 1840—the three largest girth only 2 feet 7 inches—2 feet 6 inches—2 feet 4 inches, growing on a dry sidehill, aspect south-east.

On the 15th March, 1845, planted some cotton-wood and one sycamore—the largest of the cotton-woods are 6 feet 3 inches—4 feet 9 inches—4 feet 3 inches. The sycamore is 4 feet 4 inches—the largest is forked about 15 feet high; the second has 30 feet without a branch.

Planted some silver poplars same time—the largest 3 feet 10 inches—3 feet 2 inches—3 feet 1 inch.

Black locust planted same time, the largest 3 feet 11 inches—3 feet 9 inches—3 feet 6 inches—3 feet 5 inches.

Same time planted about a dozen chestnut trees about three years old—all dead but two—the largest girths only 2 feet 4 inches. One about the same size died last summer; it was growing in rich dry soil. I had pruned the branches off about six feet high. The other had some burrs on it last summer for the first time.

Same time got some apple trees grafted at the ground—largest is 3 feet 1 inch—2 feet 9 inches—2 feet 8 inches—2 feet 7 inches.

Spring of 1840, sowed some catalpa seed—largest is 3 feet 2 inches—3 feet 1 inch—2 feet 10 inches.

The Lombardy poplar grows fast, but dies soon. It grows readily from the cutting. The cottonwood grows from the cutting some seasons, but the seed grows wherever it falls. And when one has got a few black locust or silver poplars, they can soon raise plenty from the sprouts. If I don't want the sprouts to grow, I pull them up the first summer; it is easily done. If you want sprouts, plow the ground near them.

A CLEAR CONSCIENCE.—How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, look all men square in the face, if he only bear in his breast a clear conscience, void of offence towards God or man. There is no spring, no spur, no inspiration like this. To feel that we have omitted no task, and left no obligation unfulfilled, fills the heart with satisfaction and the soul with strength.

The New York Bible Society is in debt \$80,000, in consequence of the extensive publications for the army.

The Down East Juryman.

Ethan Spike contributes to the Portland *Transcript* a sketch of his experience as a juryman. The first cases he was called on to try were capital ones—the criminals being a German and a 'nigger' respectively.

Hev you formed any opinion for or agin the prisoners? said the judge.

Not particular agin the Jarmin, says I, but I hate niggers as a general pinciple, and shall go for hanging this old white woolled cuss, whether he killed Mr. Cooper or not, says I.

Do you know the nature of the oath? the clerk asked me.

I orter, says I. I've used enough of 'em I begun to swear when I was only about—

That'll do, says a clerk. You kin go hum, says he, you won't be wanted in this ere case, says the clerk, says he.

What! says I, ain't I to try this nigger at all?

No, says the clerk.

But I'm a jewryman, says I, and you can't hang the nigger unless I sot on him, says I.

Pass on, says the clerk, speaking rather cross.

But, says I, you mister, you don't mean as you say; I'm a regular jewryman, you know. Drawed out of the box by the seelick man, says I. I've ellers had a hankering to hang a nigger, and now, a merciful dispensatory seems to have provided one for me, you say I shan't sit on him! Ar this your free institutions? Is this the nineteenth centry? And is this our boasted—

Here som-body hollered. 'Silence in Court.'

The Court be d—! I didn't finish the remark fore a couple of constables had holt of me, and in the twinkling of a bed post I was hustled down stairs into the street.

Naow, Mr. Editor, let me ask, what are we comin to, when jewrymen—legal, lawful jewrymen, kin be tossed about in this way? Talk about cancers, Mormons, spiritualism, free love and panics—what are they in comparison? Here's a principle upst. As an individual, perhaps, I'm of no great account; 't'ant fur me to say; but when as an enlightened jewryman, I was tuk and carried down stairs by profane hands just for assertin my right to sit on a nigger—wy it seems to me the pillows of soci ty were shoo; that in my sacred person the hull state itself was, figuratively speakin, kicked daown stairs! If thar's law in the land I'll have this case brought under a writ of habeus corpus or icksey bicksit.

Shingling a House.

James A—— was a young man who was commenced in life with very flattering prospects and a wife and happy childrin soon blessed him. Unhappily, he became by slow degrees attached to strong drink, and soon became, to make a long story short, a drunkard. One evening he left his wife in tears, as was too common, repaired to the house of the man who sold him the deadly poison, and drank so much that he sank down in a kind of stupefaction easily mistaken for sleep. All his companions had deserted him. About mid-night the landlord's wife came into the bar-room and said:

"I wish that man would go home if he has got one to go to."

"Hush! hush!" says the landlord in a whisper, "he will call for something directly."

"I wish he would make haste about it then, for it is time all honest folks were abed," she replied.

"Hush, I say! he's taking shingles off his kouse and putting them on ours," said the landlord.

At this time James began to come to his right senses, and commenced gradually rubbing his eyes and stretching himself, as if he had then awoke, saying: "Believe I'll go."

"Don't be in a hurry, Jim," said the landlord.

"Oh, yes, I must go," said James, and off he started.

After an absence of a long time the landlord met James one day, and familiarly accosted him with—

"Hallo! Jim, why aint you been down to see us?"

"Why," James remarked, "I had taken shingles enough off of my own home and it began to leak pretty bad, and so I thought it was time to stop the leak, and I believe I have done it."

ORIGIN OF AN INCH.—The British inch had its origin, says John Taylor, a high authority, in the measurement of the earth by the founders of the great pyramid. They determined with great exactness the proportion with which the diameter of a circle bears to its circumference, and having ascertained the measure of the circumference of the earth, supposing it to be a perfect sphere, they divided the diameter into 500,000,000 of units, which we call inches. This appears to be the origin of our inch. The polar diameter of the earth, according to calculation, is equal to 500,401,440 of those inches, which measure so little exceeds the mean diameter of the earth, according to the ancients, as to require the addition of only one thousandth part, to render it, with all but mathematical cal, the five hundred millionth part of the earth's axis of rotation.

The new tax bill does not lay a special tax upon the issue of newspapers, though the paper upon which they are printed is taxed, as well as all advertisements.

For the Curious.

The greyhound runs by light only, and this we observe as a fact. The carrier pigeon flies his two hundred and fifty miles homeward by eyesight—viz, from point to point of objects which he has marked; but this is only our conjecture. The fierce dragon fly, with twelve thousand lenses in his eye, darts from angle to angle with the rapidity of a flashing sword, and as rapidly darts back—not turning in the air, but with a dash reversing the action of his four wings, and instantaneously calculating the distance of the objects, or he would dash himself to pieces. But in what conformation of his does this consist? No one can answer.

A cloud of ten thousand gnats dances up and down in the sun's rays, the minutest interval between them, yet no one knocks another headlong upon the grass, or breaks a leg or a wing, long and delicate as they are.

Suddenly, amid your admiration of this matchless dance, a peculiar, high-shouldered, vicious gnat, with long, pendant nose, darts out of the rising and falling cloud, and, settling on your cheek, inserts a poisonous sting. What possessed the little wretch to do this? Did he smell your blood in the mazy dance? No one knows. A four horse coach comes suddenly upon a flock of geese on a narrow road, and drives straight through the middle of them. A goose was never yet fairly run over, nor a duck. They are under the very wheels and hoofs, and yet, somehow, they contrive to flap and waddle safely off—Habitually stupid, heavy and indolent, they are equal, however to any emergency.

Why does the lovely wood-pecker, when he descends his tree and goes to drink, stop several times on his way—listen and look around before he takes his draught? No one knows.

How is it that the species of ant, which is taken in battle by other ants to be made slaves, should be the black, or negro ant? No one knows.

The Loaf.

Once upon a time, during a famine, a rich man invited twenty of the poor children in town to his house, and said to them:

"In this basket there is a loaf of bread for each of you, take it, and come back every day at this hour, until God sends us better times."

The children pounced upon the basket, wrangled and fought for the bread, and each wished to get the larger loaf, and at last went away without even thanking him. Francesca alone, a poor but neatly dressed little girl, stood modestly apart, and took the smallest loaf which was left in the basket, gratefully kissed the gentleman's hand, and then went home in a quiet and becoming manner. On the following day the children were equally ill behaved, and poor Francesca this time received a loaf which was scarcely half the size of the others. But when she came home, and her sick mother cut the loaf, there fell out of it a number of bright silver pieces. The mother was alarmed, and said:

"Take back the money this instant, for it has, no doubt, got into the bread by mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it. "No, no," said he, "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my child. Always continue thus contented, peaceable and unassuming. The person who prefers to rest contented with the smallest loaf rather than quarrel for the larger one, will find blessings in her course of action still more valuable than the money which was baked in your loaf."

Setting the Colors.

When calicoes incline to fade, the colors can be set by washing them in lukewarm water, with beef's gall, in the proportion of a teacupful to four or five gallons of water. Rinse them in fair water; no soap is necessary, without the clothes are very dirty. If so, wash them in lukewarm suds after they have been first rubbed out in beef's gall water.

The beef's gall can be kept several months by squeezing it out of the skin, in which it is inclosed, adding salt to it, bottling and corking it tight.

A little vinegar in rinsing water of red and green calicoes, is good to brighten the colors, and keep them from mixing.

Calicoes, before they are put in water, should have the grase spots rubbed out, as it cannot be seen when the whole of the garment is wet. They should never be washed in very hot soap suds; that which is middling warm will cleanse them quite as well, and will not extract the colors so much.

Soft soap should never be used for calicoes, except for the various shades of yellow, which look the best washed with soft soap, and not rinsed in fair water, and dried in the shade.

SELF-GOVERNMENT.—Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is sulky, charm him out of it by frank good humor. If indolent, accustom him to exertion, train him up so as to perform even onerous duties with alacrity. If pride comes in to make obedience reluctant, subdue him by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

It is said that Mr. Slidell has fixed his residence in Paris, and taken an hotel at 60,000f. per annum.